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VOL. III.

## BISHOP TURNER IN AFRICA

His Own Observations in Sierra Leone.

The following letter from Bishop Turner is clipped from a recent issue of the Atlanta Journal for the benefit of our many readers:

Freetown, Sierra Leone, West Africa, April 22, 1895.—I reached this place some days ago, and am now presiding over the Sierra Leone annual conference, which is not large nor unimportant, but very large in prospect.

Great things are in store for the Negro here, as possibly I should have said Africa, as there are no negroes here by designation. They say, black people are Negroes in America, but not in Africa, unless they come from America, and choose to bring their title with them.

Freetown is the capital of Sierra Leone colony (British), with a population of 35,000 and about 94 whites including the governor, his suite, military officers, chief justice of the colony, a few Catholic priests, sisters of charity, and a number of white men and women who are married among the Africans. But the custom house officers, police department, banks, drug stores, which do and retail dry goods, merchants, hatters, builders, blacksmiths, iron smiths, silver and gold smiths, and almost every form of business known to civilization are run, managed and executed by black men or Africans.

### MINISTER HEARD ARRIVES.

Dr. W. H. Heard, recently appointed by President Cleveland minister and consul general to Liberia, and formerly of Atlanta, Ga., where he was raised, arrived here yesterday, and is almost dumbfounded at the skill and business methods which prevail among the cultured Africans.

The English church has a white bishop from England, but the priests, deacons and canons are all black, and the cathedral is an imposing edifice, while many other church buildings would do credit to any city.

I was somewhat amused and gratified, too, to hear them singing the regular Sunday school songs in the Roman Catholic cathedral, and holding a religious service which partook largely of the Protestant form and usage. Truly they find it necessary to reach a certain grade of minds which they found impossible otherwise. If such is the case I heartily commend their judgment, for they have large, stately buildings, fine schools, and as for St. Joseph convent, where the girls are trained, it is simply grand, and they make an imposing appearance as they march through the streets.

### WHY WHITE MEN DIE.

Sierra Leone is called the white man's graveyard, but there is no reason why it should not be, for the bulk of them who come here are whisky rotten before they leave the ship that brings them. Then when the fever takes hold of them they must naturally die, for they are poisoned in advance. Several white men have told me that by virtue of not touching whisky, they have not had a headache since their arrival years ago.

Governor Cardew, with whom I took tea this evening, gave a glowing account of the interior of Africa. He has just returned from a two months' trip interiorward, with his wife and a military guard. He went back nearly 700 miles from the seashore, and represents the country as hilly, mountainous and undulating at least. He says it is the most beautifully watered country on earth, and the streams are as clear as crystal, and are as healthy as any region he ever saw; that neither he nor any of his white officers had an hour of sickness during the two months. The governor is a teetotaler, touches no strong drink and advises all liquor sold to stay away from Africa, for nature demands sobriety here at least.

### COMMERCE INCREASING WONDERFULLY.

Commerce along the African coast has wonderfully increased in the past few years. I stated some time ago that 171 steamships were hugging the shores of Africa from Europe the year round, but I founded the statement upon the data gathered in 1890. Marvelous as it may appear, I find now that 532 steamships are daily plying between Africa and England, France, Germany, Spain, Italy and Portugal, exclusive of a large number of sailing craft, and shameful to relate, not one steamer comes here from the United States, the very country that God and nature have best prepared to do business with Africa, especially the south, which could employ so many of her educated black men to act as agents.

### DIG PROFITS POSSIBLE.

Young white men from all parts of Europe contract with business houses and bind themselves to come to Africa and remain from three to five years, buying and selling at enormous profits, hams at 40 cents a pound and flour at

\$15 a barrel, calicoes at 40 and 50 cents a yard, which cost 4 and 5 cents per yard. A mirror which you can buy in Atlanta for 10 or 15 cents, selling for a dollar, a quart of gold dust for a small box of crackers, and \$5 to travel 50 or 60 miles on a steamer.

As a delegation has just come to have an interview with me, I close this letter, but will write again.

### JUST MISSED THE HORRA.

Rev. L. L. Davis has just reached here from Liberia to meet this conference, as I had directed before he left Texas, to come on the steamship Horra, and reports the recent emigrants there in fine spirits. He is delighted with Africa.

I just missed seeing the Horra, which brought over the emigrants from Savannah. She came up here from Liberia, took coal and started back a few days before my arrival. Indeed, we passed her at sea, but it was night and we could not recognize her. Old sea captains say she came 500 miles out of the way, and ought to have reached Liberia three or four days sooner. The captain was doubtless inexperienced in the route.

I will leave for Liberia in a few days, and will write you about the condition of the recent emigrants from the United States, which Elder Davis represented in flattering terms.

HENRY M. TURNER.

### Current Events at Wilberforce, Ohio.

May 25th, '95.

The event of the week, the event of American history so far as it relates to the colored soldier occurred Thursday in the inspection of the Wilberforce Military Department, by Capt. H. O. S. Haisland, United States Military Inspector. Maj. John Johnson, of Columbus, Prof. W. H. Farham, of Cincinnati, Ex-Congressman Maxwell, of Xenia, and numerous others showed their interest by their presence. The Annet Guards stood the fire of the first inspection like veterans. Their progress, considering the date of their organization, was said to be "marvelous." Their neat uniforms were especially complimented. The inspection was thorough, instructive, inspiring. The captain was delighted with his visit and left many earnest words of encouragement and counsel.

He was royally entertained by Lieutenant Young, to whom belongs the honor of the day's success. Dr. Gallaway was on hand with an unusual twinkle in his eye. It was a girl and a broad smile lingers on the face of Prof. H. A. Tolbert.

After a spirited contest the Wilberforce delegation secured from the 6th and 7th words of Xenia the second place in the gubernatorial convention at Zanesville. H. Y. Arnett headed his delegation and represents it in the convention. He leaves for Zanesville on Monday a. m.

The novelty of the week—the faculty and the senior class measuring bats upon the diamond. Comparatively speaking the seniors were not in it except as to hollering. Prof. Hervey was captain and catcher; Chaplain Prioleau was pitcher and played like a professional; Prof. Shorter made a brilliant "home run." Prof. Scott, Weaver and DeBois played admirably; President Mitchell led in the score and was warmly congratulated.

At the beginning the seniors had the sympathy of the large attendance, the earnest, efficient work of the faculty surprised the crowd and captured the sentiment. Mr. Ernest W. Clark was the umpire—none better; score, 25 to 20 in favor of seniors.

Bishop B. W. Arnett preached ably and eloquently to the faculty, students and friends on Sabbath morning.

Prof. B. W. Arnett, Jr., A. B., preached his first sermon at Sullivan Street church, New York, on Wednesday night. Thus the class of '86, her sixth minister to African M. E. churches, S. AND H.

### Lines Written on the Death of My Aged and Beloved Mother.

BY T. B. DARRFELL.

She sleeps by the side of departed ones.

In the breathless silence of the grave,

'Neath the soil that covers both great and small;

The aged, the youth, the master and slave.

She sleeps safe, secure from life's cruel foe,

Gains what she had so nobly striven for;

She relinquished the many joys of earth

For the one only hope of heaven.

She sleeps a victim of the monster Death,

Which for she met with no sign of fear,

But patiently she endured to the end;

Our mother—we mourn the lost, the dear.

She sleeps, but will wake on the final day,

To dwell in the bright realms of the blest.

Where the wicked mortals cease from troubling

And the weary pilgrims are at rest.

BENJAMIN, W. L.

A CALL for a National Temperance Congress of colored men and women, to convene at Atlanta, Ga., in the month of November, during the Cotton States and International Exposition, has been issued by Nelson Williams, Jr., of Richmond, Va., and others. The meetings will continue two days, and it is earnestly hoped that there will be a large attendance.

## Primitive Africa.

BY REV. A. L. RIDGELY, A. B., P. E.

### Editor VOICE OF MISSIONS:

Having finished my series of eight letters on West Africa, receiving so many encouraging letters from all parts of the country for the same, I am now actuated in the midst of a multiplicity of other duties to begin a new series under the above caption which we hope may prove both beneficial and interesting.

Let us wander back thousands of years ago, amidst the dark days of ancient history and see if we can find the Negro, if so, let us tell of his standing, occupation, education, government and his relation to the rest of humanity.

First, let us here define our position as to the primitive Negro found especially in Egypt, Africa. I verily believe that the Primitive Egyptians were pure Negroes, the posterity of Ham, the second son of Noah. I maintain that the Egyptian glory was attained under the government and genius of black Negroes. I hold that the Pharaohs were Negroes, and that the great pyramids, among the wonders of the 19th century were conceived, born and completed by Negro brain.

Now let us call history, ancient, medieval and modern to our support, and see if we stand or fall in the premises.

### Asia was the birthplace of mankind.

There is where God moved from the eastward, the first pair, and planted the mysterious Garden of Eden, either really or figuratively.

From that oriental land man first lifted his voice against the sweep of light from the great orb of day first touched this old earth on which so many woes and pains, tears and sighs, joys and sorrows, successes and defeats, wars and convulsions, have since transpired.

Amidst the Asiatic hills the birds warbled on their first morning notes, mounted on outstretched wings, and declared this a living, active and progressive earth.

On Asiatic soil the first pair sank beneath their own sins, which stained the human race and brought forth that divine mandate, "By the sweat of thy face shalt thou eat bread all the days of thy life."

Oh! Asia! Asia! thou art the birthplace of sin! Oh, sin, the art the great monster that has stalked out land for near six thousand years with such dire results!

Sin of every form now displays itself on every side, and none are safe on these sin-cursed shores from the fangs of this hostile monster.

Asia was the birthplace of man, but Africa was the birthplace of civilization.

It is, however, recorded that far back of all history, that there lived in Bactria a nation that had made considerable progress in civilization. But such a theory rests only upon the rotten threads of conjecture and is shrouded in mystery and doubt.

History really began on the banks of the Nile the Tigris and the Euphrates.

There the rich alluvial soil and genial climate offered a most lucrative home for the civilized families who must soon develop into a great nation and ruling power.

Soon we see Memphis spring up as by magic and become the capital of Lower Egypt during the reign of Menes, Egypt has mythical founder.

The twenty-six dynasties of the Pharaohs were marked with peculiar significance and become an important period in Egyptian history.

The pyramidal dynasty was the most important and progressive division of Egyptian history. During this period we see the three great pyramids at Gizeh spring up under the reign of Khufu termed Cheops by Herodotus. It is supposed that the children of Israel were made to work on those vast pyramids while slaves to Negroes in Africa for about four hundred years.

We have the happy satisfaction to know that, though our mothers and fathers were held as slaves for two hundred and forty-seven years in America, our ancestors held the Jews as their slaves for nearly twice that length of time in Africa.

But, says one, can you prove that the primitive Egyptians were Negroes? Yes, yes. Read your Bible if you will find that the Hamitic family settled in Africa, Egypt, where they became a great nation. Now, who are the children of Ham? By all history it is recorded that the Negro is the Hamitic family. The Semitic family comprised the Assyrians, Hebrews, Phoenicians; the Hamitic family comprised the Chaldeans and Egyptians. If critics can prove that the Negro is not the posterity of Ham, then I am ready to confess that the primitive Egyptians were not Negroes, but until such is proven I will hold my position.

A certain American professor, finding no way to rid himself of relation to the Negro, if it be true that the Negro is the posterity of Ham, declares for the Negro pre-Adamic origin. Oh, prejudice, thou art a curse.

Herodotus, the celebrated Greek historian, styled "the father of history," declares that the primitive Egyptians were Negroes, and that interior Africa bears every resemblance to that people, once so powerful in art and civilization. The Egyptian sphinx, says Herodotus, has woolly hair just like the interior Africans of today. A celebrated French traveler of recent date declares the early Egyptians to have been Negroes, as everything now to be found there, points in that direction. Homer, the immortal blind poet of Greece, interwove Egyptian fables into songs, and says they were the most favored among the gods. Numerous other travellers both of ancient and modern times declare the Primitive Egyptians to have been Negroes.

Why should we in the face of such testimony, doubt it. Why should Negroes labor to prove that they are not related to the primitive Egyptians. Herodotus says that "Egypt is the mother of our civilization," and to the Negroes that we hold as slaves are we indebted for the very language that we speak."

In architecture Egypt out-rivalled Assyria or Persia. In wealth she was immense. Cleopatra was perhaps the richest woman that ever lived. She it was, the dark queen of Ethiopia, that led the Great Julius Caesar as though he had been a child, and for whom Mark Anthony would have given all Rome.

While her moral life cannot be commended yet her beauty was exquisite, and her culture unsurpassed. She was the "Black Mary Queen of Scots." The Ptolemies were a powerful family of Egyptians. As in the Negro now, the primitive Egyptians were very religious. They were also greatly given to feasts, etc., much as the Negro of this day. Those who have read history and taken time to carefully compare the history of the primitive Egyptians and the Negro of the present day will see a striking similarity in the people though living under so many different circumstances.

glad to say, has received some consideration from men of education and means and I feel sure that the project will materialize.

God has wonderfully preserved this land for his posterity in spite of the British and France have extended their dominions, but the real work must and can only be done by Negroes.

The wasted glory of Africa, phoenix-like, will return more resplendent when her sons from afar shall have returned to the cherished land of the father, where once stood Memphis, Thebes and other powerful cities.

We have elsewhere noticed Babylon, once so powerful, the great capital of Chaldean and idol of Nebuchadnezzar, the mightiest monarch of his day, as being the result of Negro genius and ability.

However, it must be granted that this once unrivaled metropolis obtained its greatest eminence during the reign of Nebuchadnezzar, an Assyrian, yet the Negro should feel proud that he laid the foundation of the greatest city ever known, four times as large as London, baptized in wealth, unapproached in power. Nineveh and Babylon finally became rival cities; God, on account of the wickedness of the Babylonians, gave them over to their enemies during the impious feast of Belshazzar, and Cyrus became the central object of honor and admiration in Babylonia.

"Amunoph III, an Egyptian Negro, was a famous warrior and builder. Among his structures there remains the vocal Mennon, which was said to sing when struck by the rays of the rising sun.

Menephah, completely subdued Mesopotamia, Assyria, Chaldea and built the great hall of Karnak.

The Great Temple of Karnak was 1200 feet long by 360 feet wide, had six small temples grouped around it. The Great Hall was 340 feet by 170 and contained 134 columns, some of which were 70 feet high and 12 feet in diameter. The mass of its central piers illumined by a flood of light from above and the smaller pillars of its wings, gradually fading into obscurity as so arranged and lighted as to convey an idea of INFINITE SPACE, with beauty and massiveness of forms and brilliancy of their colored decorations, all combine to stamp this as the greatest structure ever erected by mortal man."

This was the work of a Negro, if you please. In architectural skill the Negro cannot be approached. History makes him the master of all nations.

Oh! let us redeem our pristine glory! Why should we cause our sleeping ancestors to blush, as it were, in their graves? Let the mighty Hamitic family seize the golden opportunity now offered to build a great empire on African soil where our sleeping fathers were once so powerful.

Hannibal, the Negro general who led his famished armies over the Alpine heights, marched by the gates of Rome in her most perilous hour, and refused to conquer the "Mistress of the World," and forever crown his race with immortal honor. This Negro was the acknowledged equal of Julius Caesar, whose name is interwoven in verse, prose and oratory. Caesar will never die as long as the great Caucasian race exists.

The Negro, unconscious of the wonderful achievement of the heroes of his own race, in days gone by, offers no tribute of respect to his long departed dead, but joins with his enemies and worships the name of many whose very heart despised the term black, and whose lives were spent in trying to humiliate and degrade a helpless people.

Let us to our parlors and picture rooms and what do your eyes behold? You see Lincoln in the most conspicuous place (good); you see Grant, Logan and others in the same place (good); you see Gen. Robert Lee, Jeff Davis and other men who were willing to break the union of states into shreds in order to keep the Negro in servitude, to degrade our wives, our daughters, and make our sons menials and dogs.

Great God! Where are we going! How often have you seen the picture of Overture, Attucks, Bancker, Douglass, Garnett, Bruce, Lynch, Turner, Payne and other eminent Negroes, prominent in the parlors and sitting rooms of the opposite race? Seldom, I am sure.

Let us awake! Race love and race pride is much needed among us. Again, the Negro has the shameful audacity to forever be comparing the great men of his race thus: "Bishop Turner, the Blaine of the Negro race; Fred Douglass, the Napoleon of his race; Dr. Whitman, the Longfellow of the Negro race," &c., &c. Why can they not use the names of Hannibal, Hamilcar, Africanius, L'Overture, Attucks, Smith and other mighty Negroes, and cease to use the names of a number of Negro-hating white men whose lives were a reproach to humanity.

We all admire men like Lincoln, Grant, Greely, Butler, Lovejoy, Phillips, &c., but what did James O. Blaine, or Roscoe Conkling, or Napoleon name of Napoleon Bonaparte should be offensive to every Negro, for he it was that crushed and murdered as grand and great Negro as ever lived—L'Overture.

Everything points towards Africa's redemption. Missionaries, explorers, traders and scientists are all combined in the great work. South Africa is no longer a heathen land; railroads, electric lights and every modern invention is being operated in that part of the dark continent. Soon the French will construct a railroad system from Senegambia to Egypt; then we can take train from West to East Africa.

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NO. 6.

## AN APPEAL FOR AID.

The Drought-Stricken Sufferers of Oklahoma Territory Will Not Abandon the Field—Our Missionaries in Distress.

BY



## THE VOICE OF MISSIONS

It is published by the Missionary Department of the African Methodist Episcopal Church. It is the largest monthly and bi-monthly paper for the present is only 50 cents a year, single copies 5 cents each. It will contain all the news from our Home and Foreign Mission centers, and what missionaries are doing in all parts of the world to bring the nations of earth to our Lord Jesus Christ. It will contain items, also, relative to the progress being made throughout the world by the African race and their descendants elsewhere. Bishops, Presiding Elders, and Ministers of the Gospel and their wives are Agents for the Voice of Missions.

Address Mrs. C. E. Young, Secretary, 30 Young Street, Atlanta, Ga., who will receive for all money. Missionary items, or communications for the paper will be addressed to her, as the editors will often be absent from the office, but who will, however, receive everything at the editorial committee, upon receipt of which the paper will be forwarded to the printer. Should any subscribers, or anyone having business with the Voice of Missions not be treated satisfactorily, write to R. M. Turner, 30 Young Street, Atlanta, Ga., and the matter will be righted at once, or upon return, if absent, or address Dr. W. R. Derrick, Room 61, Bible House, New York City.

We earnestly invite the aid of the ministers' wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of the Redeemer. Sisters, will you join and help, as the sister of Mary joined with him?

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rank. The class of '95 shows how well he has succeeded. The very successful management of Morris-Brown College but shows what Negro brain and Negro intellect can do. Although the youngest of the educational institutions of this city, she stands head and shoulders above them all, because she demonstrates to the world the fact that the Negro can and will give money to run schools, as well as furnish the brain to instruct our own boys and girls. We predict for Morris-Brown a glorious future under the very efficient management of Prof. Richardson.

We clip the following from one of our exchanges for the purpose of trying to interest our readers in missions and to try to show them what a sacred obligation rests upon them as Christians, to do mission work and help support the missionaries. We ask that you read it carefully, prayerfully and thoughtfully, and resolve to do something for the mission cause, and so it:

### THE GOSPEL AND THE MASSES.

HOW TO REACH THEM WITH IT—DR. HOLDEN GIVES HIS VIEWS.

The following paper was read before the Ministers' Evangelical association of Atlanta by Rev. A. R. Holden, D. D., and is published by request of the association:

Nearly nineteen hundred years have passed away since our Lord gave that momentous command to His disciples: "Go ye into all the world and preach the gospel to every creature." In that long lapse of time it would seem that every creature ought to have heard the gospel, and that the whole world should now be rejoicing in the salvation of Jesus Christ. But such is not the case.

It is true that the gospel has made some progress since it was started upon its grand mission of redeeming a lost world.

Nations and peoples that were once in darkness now have the light, and some of them are living in the world's splendor of a full gospel revelation. But the world has not yet been saved. Nations are yet in darkness and in sin, and without God and without hope in the world. There are many strongholds of Satan where the banner of the cross has not yet been unfurled, and where the sound of the gospel trumpet has not yet been heard. How can we account for these facts? Why is it that so large a part of the human family are yet without a saving knowledge of the true God? These are the questions that confront the church of God today, and they are questions that must be answered now or at the judgment bar of God.

Something must be wrong somewhere. Where lies the fault? Who is to blame? Surely the fault is not with God, for he has declared time and again that "He would have all men repent and be saved." The fault is not to be found in the gospel, for that is "the power of God unto salvation to all who believe."

The fault is not in the Holy Spirit, because He has come into the world according to the promise of the Savior, and He is here to work in and through the church and to apply the work of redemption, and thus to make that work effectual to all who believe. The fault, then, must be with the church. Surely no one will affirm that the church has done her whole duty. Surely no one will say that the command of the Lord Jesus Christ has been obeyed.

The church has not done her duty. She has not discharged her solemn obligations to her sovereign Lord. She has not made use of her splendid opportunities. She has not entered the many souls that God in His providence has opened to her. She has not planted the standard of the cross in many parts of the world, where today its banner should be floating in the breeze.

What is the matter? What have the people of God been doing all these centuries? What has the church done during the past century—the grandest century in the world's history? We arraign today the church before the bar of her own conscience. We charge her with criminal neglect and with disloyalty to her Lord and Head.

Brethren of the ministry, let us confess our sin. The church has been wasting much of her precious time in discussing dogmas and creeds—in idle and useless controversies over rites and ceremonies and in many other unprofitable and wicked things, to the neglect of the one great duty of coming up to the Lord's help in saving a perishing world.

### ANOTHER FAULT OF THE CHURCH

has been her failure to follow the example of her Lord as to the method of saving souls.

Jesus said of himself "the Son of man was lost." His method was to seek and find, then save, but the church has been reversing this order of things. She has been trying to save without first seeking the lost. The Savior did not rest satisfied with merely preaching His gospel in the synagogue day after day to those only who might per chance come to Him; but He went into the highways, into the streets and into the lanes and into the market places, or wherever there was a human soul to be saved. He went from house to house and sought out the individual sinner. He went to Jacob's well, not that he might get a drink of water for himself, but to meet a woman who was a sinner and that he might give her the "living water" to drink. He first sought her then saved her. He sought also Zacchaeus and found him, then saved him.

And thus it was in the ministry of Jesus on earth—seeking, seeking, first the individual by personal effort, personal contact, then saving him. Nor are we to suppose that this personal contact with the vile, the wicked, the harlot, upon the part of the Savior was pleasant work to him. How could it have been so to one so pure and holy—to Him upon whom there was no least taint of sin—to one whose very instinct must have recoiled from such contact?

The truth is this very work; this personal work among the outcast and

degraded was an element in his humiliation and sufferings.

And this is the work the followers of Christ are to do. The mission of Jesus Christ is the mission of the church. The church then must stoop to do many things she has not yet done, at least to any great extent. If men are to be reached by the gospel, she must do God's work in God's way.

We as preachers and as Christian workers are called upon to do unpleasant things; to crucify the flesh and to put self in the background.

It is not an unpleasant duty to stand in the pulpit and preach the gospel to the refined, the educated, the cultured; but to go out and mingle with the degraded poor—to sit down with publicans and sinners and to come in personal contact with the scoundrel and the Godless—is by no means pleasant to the flesh. Yet this must be done if the masses are ever to be reached and saved. "We are not to consult with flesh and blood."

This class of people yet unsaved by the gospel are in the majority and if saved at all, must be saved by just such direct personal effort.

They will not come to your churches; they will not sit in your pews, be the pews free or rented. They will not hear the gospel unless you carry it to them, and that, too, to their very doors.

Another method of the Savior in seeking and saving the lost was to look especially after their material and physical interests.

Knowing man as he does, he knew he must reach man's spiritual and higher nature through his sensuous or lower nature. He must feed the hungry and give them food for the soul. He must clothe the naked. He must break to them the natural bread and feed their bodies before he attempted to tell them of the true bread that came down from heaven. This is what the church has failed to do. But this is just what she must do before the hungry, starving, discontented masses of the people are successfully reached by the gospel.

The church must go out among the destitute, as her Lord did, with both hands full. In the one she must carry the blessed evangel of bread and meat for the hungry and medicine and healing to the sick and words of loving sympathy and good cheer for the sorrowing—and in the other she must carry the bread of life—the blessed Gospel of salvation. When this is done, and done in the spirit of the Master, the non-church-going outlying masses will receive the Gospel and rejoice in it gladly.

But unfortunately for the church and for the world, too, this work of providing for the material wants of the poor has been left very largely to other organizations or to secular societies of a benevolent character—many of them secret orders and political associations for dispensing charity and thus helping the needy.

All of these institutions of merely human device are doing, or attempting to do what the church ought to do and what the church was originally designed to do.

It is a mournful fact that poor saints as well as poor sinners are often dependent upon municipal and political and charitable associations, or upon the secret benevolent societies, for help, when it is the church's solemn duty to take care of God's poor saints and to give them all the material help they need.

If the church were to come up to the full measure of her duty in this matter, and if she had been doing so all along, there never would have been a secret secular order in the world, in all probability, because there would have been no need for such.

God forbid that I should raise my voice against one of these noble institutions whose aim it is to help the poor and destitute and to provide for the widow and the orphan. These are all perhaps doing a good work, and under the circumstances are necessary institutions, but they are not the church. They are simply human devices contrived for the purpose of doing the work which the church ought to do. This great work of charity is beyond all question the work of the church of God, coupled with that of other and more important one of saving men's souls.

If the world is to be saved it is to be saved through the instrumentality of the church. No other agency in the world can do this work. God has made it so. It is for this purpose that God is perpetuating His church, and he will hold her responsible for the world's salvation.

But it will require a vast outlay of money to accomplish all this work. Unquestionably this is true. But the church has the money. It is within her grasp. The wealth of the world is in the hands of the church today.

The trouble is, the money is not consecrated to the work of saving the world. Unnumbered millions of the Lord's money is being misappropriated and turned into other channels. There is enough money, doubtless, in the hands of the church, which, if consecrated and judiciously expended, to evangelize and save the world before another decade shall have passed away.

It is true that some charitable work has been done and is now being done by certain churches here and there and that many individuals in the church have given generously of their means for the cause, but the church at large has failed to take hold of this important part of Christian work and to carry it on in a systematic and business-like manner. Sporadic efforts made by many churches to help the poor by such questionable means as bazars, lunches, entertainments and other such like things, are not likely to be of any permanent benefit to the cause.

This practical Christian work should be done steadily, systematically and in accordance with the teachings of the scriptures. To this end every church should have regular organized agencies for raising the means necessary to meet the material wants of its own poor and then, if possible, reach out after others who are needy. Whenever the church shall awake to her duty in the matter of looking after and supplying the

physical wants of the poor and destitute masses, the great work of saving the world will be accomplished, but not until that is done. What a stupendous work the Master has laid upon His church.

But, brethren, our particular work is here in the city of Atlanta. God does not hold us responsible for the salvation of those who are out of our reach. But he does hold us responsible for those who are perishing at our very doors. Shall we reach out after the masses and save them or shall we let them die in their sins?

Let us remember that if these masses are to be saved their salvation is not likely to be accomplished by our ordinary pulpit ministrations. We must get out of our pulpits and the people must get out of their pews and engage in personal work for souls. We must go down to the people and lift them up. The services of the sanctuary are good. They are helpful, they are essential. They are not meant to be. But they will not save the masses.

Christ's search for sinners was characteristically personal. He did his best work in this way. So must we today. The church must not lose sight of the individual.

### Annual Convention Woman's Foreign Missionary Society.

To The Voice of Missions.

The Woman's Foreign Missionary Society of the Twelfth Episcopal District held their first annual convention in Bethel Church, Detroit, Mich., May 1st and 2nd. After devoted exercises the meeting proceeded, with the president, Mrs. A. C. Cottman, of Jackson, Mich., in the chair.

The local auxiliaries, we are glad to note, have made great progress in the past year. We have now twelve flourishing auxiliaries. The annual missionary sermon was preached by Rev. Mrs. G. T. Thurman, our evangelist and state superintendent of missions, and was one full of noble thoughts and inspiration. The president's annual address was delivered Wednesday afternoon. We were honored with the presence of Mrs. Sada J. Anderson, of Toledo, Ohio, corresponding secretary for the 3rd Episcopal District, whose pleasing remarks will all be cherished by us. Also Mrs. E. S. Ransom, of Cleveland, Ohio, whose eloquent address was both inspiring and encouraging. We feel much benefited by their being present.

The paper by Mrs. Oretta Crump, of Ann Arbor, Mich., "Our Responsibilities as Related to the Missionary Work," was one of the grandest we have ever listened to. There are several others who deserve special mention, among whom are Mrs. Sarah Collins, of Ann Arbor, whose paper upon "Bishop Turner—His Work for African Missions," was voted to be read at the missionary meeting of the annual conference.

Miss Luella Jacobs, of Jackson, Mich., and Mrs. L. E. Collins, of Lansing, Mich., deserve special note. Quite a number were enrolled as members of the state convention. Mrs. Frances E. Preston, of Detroit, Mich., was enrolled as a life honorary member by the convention. A very pleasant reception was tendered the delegates Thursday evening in the church parlors. A choice programme was rendered, after which all partook of the dainties prepared for them.

The annual election of officers resulted as follows: President—Mrs. D. A. Cottman, Jackson, Mich.

1st Vice President—Mrs. Sarah Collins, Ann Arbor, Mich.

2nd Vice President—Mrs. S. Simmons, Flint, Mich.

Treasurer—Mrs. E. T. Alexander, Detroit, Mich.

Secretary—Miss L. Jacobs, Jackson, Mich.

Assistant Secretary—Miss M. Lancaster, Detroit, Mich.

Cor. Secretary—Miss Estelle M. Alexander, Detroit, Mich.

Forty-five dollars (\$45.00) was forwarded to Dr. W. B. Derrick, of New York, for assisting the work assigned us by the annual conference of which Bro. Decker has charge in Africa.

A resolution was framed by the convention in regard to our State superintendent of missions, to be presented to the annual conference, that owing to the great work accomplished by Mrs. G. T. Thurman we feel that her services are indispensable to us, and ask for her recommendation and continuation in said office.

The second annual convention will be held in May, 1896, at Jackson, Mich.

A letter was read by the corresponding secretary from R. Augustus Butler, pastor of a mission in Tuscon, Wis., asking for aid, but as our society is young, and having been assigned our special work to take care of, we regret that we are unable to assist him, but extend to him our prayers and sympathies.

Detroit, Mich., May 13, 1895.

"The Easter collection in St. Bartholomew's Protestant Episcopal Church, New York City, amounting to over \$30,000, was given in response to a request of the pastor, Rev. Dr. David H. Greer, who told his people two days before that he wished that amount for a special object, to be used in connection with the work being carried on in the parish house, in East Forty-second street."

The above throws shame and confusion on the several thousand churches in our connection which did not raise the small sum of \$10,000 for missions on Easter Sabbath.

Miss Lena Clark, a native African, has just graduated from the missionary training course of Spellman Seminary, and will return to Africa as a missionary in a short while. Miss Clark speaks French quite fluently and lived a life of luxury and ease before coming to this country.

The first white woman to penetrate the interior behind the coast belt at Batanga, West Africa, is Mrs. Lullin of the Presbyterian Board.

**Agents Wanted** To sell and solicit for AFRICAN JOURNALS, BOOKS & MAPS. Address AFRICA AGENCY CO., Deerfield, Wis.

### DR. C. S. SMITH ANSWERS.

BY REV. A. L. RIDGEL, A. B.

EDITOR VOICE OF MISSIONS.

It is said that most people, on reaching the historic shores of Africa, catch what is commonly known as "delirium tremens"; not, however, from the free use of liquor, as the term implies, but from other more natural causes.

We observe from his open letter to Bishop H. M. Turner, D. D., as published in the Christian Recorder of February 28th, that Dr. C. S. Smith, a grand man, is a victim of that very unhappy and troublesome disease.

The good doctor is severe in his strictures on Liberia. He believes that Negroes may as well migrate to the infernal regions as come to this Negro republic.

But let us see what the good doctor knows about Liberia and Africa generally. Dr. Smith embarked on the steamship Bengala at Liverpool, England, sailed to the Congo, returned by the same vessel to Monrovia, where he spent ten days within the confines of that town, never going one mile beyond its limits. Remember that Dr. Smith never slept one night on land until he reached Monrovia on the return voyage.

Dr. Smith is a smart man we grant, but what could he or any other man learn practically of Africa or any other country on such a hasty voyage?

The answer is naturally negative. Should a man board a train in New York City, ride straight through to San Francisco, never sleep off the train, never leave the direct route to his objective point, be expected to know anything practically of the American continent? Would people of sense, and common reason, notice the statements and descriptions of such a man, rather than as they may have touched the actual ground gone over? Would such an individual be qualified or justified in advising the public as to the real condition of the country, its possibilities, etc., etc? Why, no.

Men of thought would brand such an one with egotism, fraud and personal prejudice. While personal respect would not allow me to thus indict Dr. Smith, yet we must say that the doctor is very much, such a man.

However, we hope the reading public will exonerate Dr. Smith on the ground of his severe attack of African delirium tremens.

I am made to understand that Bro. Smith proposes to write a book on Africa for the general good of his people.

Well, what can he say in that book, truthfully, of Africa, more than that he traveled along the African coast, saw a few European colonies, saw a few natives come on the vessel to discharge cargo, heard a number of Negro-hating Englishmen berate Liberia, that the weather was not very hot, that he spent ten days in Monrovia, talked with a few of the leading men of that place and conclude by saying, "I know nothing of Liberia and Africa beyond her seaboard." It would not require a book to hold all Bro. Smith knows of Africa. But let him write his book, let him sell it and get back his expenses while on his flying visit to Africa, for, perhaps, that is the most important thing in this book-writing.

I don't know what President Cheesman, General Sherman and others said to the doctor against emigration; but I am sure of this one thing, that Dr. Smith has badly misrepresented their meaning.

Of course, Liberia does not want a mass of American paupers in the country; of course the government cannot assume responsibility for the life, support, etc., of every person that may come here; but the government is not a hospital nor a "life insurance company." But I reaffirm it, that the government favors intelligent emigration, that preparations have been made for the reception of emigrants, that President Cheesman has offered a special inducement to three hundred families to form a new colony near Cape Palmas.

We have a class of men in America, whose pockets have grown fat in public office, either in church or state, that would oppose an emigration to heaven if it affected their speculations and money gathering. But we must say of Dr. Smith, that hitherto no man has been more enthusiastic on race issues, etc., than himself. He has done good work in both church and state for his oppressed people.

As to the condition of the late emigrants, we are prepared to disprove every word the doctor attributes to a letter in his possession, save that some of them have been sick.

On the contrary, however, at this writing they are enjoying good health and Mr. Donald Johnson has built a new house, moved into it and also has fifty acres of land under cultivation. Mr. Johnson, through the columns of the Liberia Gazette, expressed himself highly pleased with both country and people. So it is plain that Dr. Smith's letter bears false tidings.

Now, everybody who has read "Bishop Turner on Africa," knows that he does not favor wholesale emigration. The bishop has repeatedly contradicted the allegation. Then why should Dr. Smith stir up that which will result in no good.

The doctor brands the Migration Society, of Birmingham, Ala., with fraud and inability to execute its plans. We are not disposed to offer any defense for that institution, for undoubtedly they are able to defend themselves. However, I will say that I have the utmost faith in the object and design of the society. I, for one, propose to stand by it until I am convinced otherwise. Of course the society cannot succeed, unless the colored people in whose interest it is organized, patronize it and help foster its interests. Perhaps the doctor is rather hasty in his conclusions.

A wise man would have been more considerate and exercised more patience, especially in a matter which could not personally affect him.

Strange to say, but since writing the above, the American Migration steamer has arrived with near two hundred emigrants. Hence, Dr. Smith's prediction has failed. He boldly asserted that the steamer would not sail; that the society is a gigantic fraud, etc., but this mighty prophet failed once, and that on a very im-

portant issue. We have been informed by several of the emigrants referred to, that Dr. Smith came all the way to Savannah, Ga., to have the steamer stopped; that he gave a white lawyer \$50 to have the steamer condemned; that those poor people who had disposed of all they had, packed up and paid their way to Africa might be stranded on the sea shore and become the objects of both pity and ridicule.

But God would not allow this gigantic scheme to carry. No doubt Dr. Smith left Savannah fully cognizant of the fact that his influence is not so great as he and his friends thought. We were also told that a company of white men somewhere in the south, had agreed to give Dr. Smith \$20,000 if he would defeat the plans of the International Migration Society. This last rumor, however, we cannot believe.

Our personal knowledge of the honesty, self-respect, and independence of Dr. Smith would not allow such a thought to lodge in our bosom. We cannot conceive that Dr. Smith, who is a man in every circumstance, would allow himself to become such a victim.

But the question very naturally arises, what has Dr. Smith to do personally with the Migration Society? What has he to do with those who have emigrated and are on the verge of departing to Africa? Why does he run over the country meddling in affairs that do not concern him, more than others, whose history proves, as Dr. Smith says, that his actions and views in the premises, are quite different to those held by the distinguished African traveler?

Of course, every man has a right to express himself, or give his views on any public issue, provided those views are within the bounds of common sense and decency; but it seems to me, that when Dr. Smith rushed to Savannah, Ga., conspired with white men (no doubt some of them lynchmen) to defeat the efforts of a few outraged, and liberty-loving people, to escape the vengeance and degradation of the bloody South, that he (Dr. Smith) has transgressed the bounds of common sense, and should have received just such a public reprimand as is shown by the contempt and abuse showered upon him by those that he presumes to lead.

We regard Dr. Smith's open letter to Bishop Turner a weak, illogical and







## Programme.

### The Ministerial Institutes of the Mississippi and Arkansas Conferences of the A. M. E. Church

To Be Held for Mutual Instruction, Reciprocal Criticism and General Enlightenment.

Mississippi Institute will convene at Grenada, Miss., July 23, at 9 o'clock a. m., and remain in session three full days.

Arkansas Institute will convene at Fordyce, Ark., July 31, at 9 o'clock a. m., and remain in session three full days.

But should it be adjudged necessary to change the places of meeting to secure better conveniences, Rev. E. R. Carter, P. E., for Mississippi, and Rev. W. A. J. Phillips, P. E., for Arkansas, will make the change for the bishop, when the announcement of the change should be made, but he hopes and expects to be back in time to attend the Institute.

Rev. T. H. Jackson, D. D., of Little Rock, Ark., the Dean of the Institutes, will preside and conduct the deliberations, if we should be absent, and assist if present, and will make any change or modifications he may deem necessary. As we were too much pressed before leaving for time to secure recommendations for appointments to the several conferences, as to the gifts and graces of proper men to appoint, to write upon the subjects designated below, and not being sufficiently acquainted with the brethren to do so ourselves, the respective presiding elders are hereby authorized and directed, to appoint not less than three, nor more than four brethren in their several districts, to write papers, not to exceed or occupy over fifteen minutes in their delivery. The presiding elders will not simply designate the brother, who is to write, but assign him one of the subjects below to write upon.

No. 1. We will somewhat change the above arrangement. Each presiding elder will appoint three brethren only, and we appoint each one of them to write a paper. They can select their own subjects, or Dr. Jackson can assign it to them. But every presiding elder must prepare a paper.

A like ministerial institute will be held in Jackson, Michigan, June 25th, at 9 o'clock a. m., and Rev. J. H. Alexander, P. E. will assign every minister in the Michigan conference one of the subjects below. And all of the conditions above, with the exception of requiring him to write, shall apply to the Michigan institute, as he may have to act as president.

1. Theology—The importance of its study.  
2. Can the existence of God be established by natural results?  
3. Is God knowable?  
4. What are the attributes of God?  
5. Is the Trinity comprehensible?  
6. Is revelation a possibility?  
7. Is the Bible the unerring word of God?  
8. The authenticity of the Holy Scriptures.

9. Has higher criticism been a benefit to Christianity?  
10. Man's original characteristics.  
11. Is man a moral agent?  
12. Does the Bible and profane history set forth the unity of the human race?  
13. The atonement.  
14. The fall of man.  
15. The personality of the Holy Ghost.

16. How was Christ the son of man and very God?  
17. The immortality of the soul.  
18. Is the doctrine of the resurrection logical?  
19. The ultimate destiny of the wicked.  
20. What is heaven and where?  
21. What should be the graces of the Christian ministry?  
22. How many sacraments and what are their benefits?  
23. Is there more than one archangel?

24. Has preaching benefited civilization?  
25. Should Africa be stricken from our church title?  
26. The relation of the A. M. E. church to Africa.  
27. Is sanctification a sinless condition?  
28. Is regeneration instantaneous or gradual?  
29. What are the doctrinal differences between Methodists and Baptists?  
30. What are the doctrinal differences between Methodists and Presbyterians?

31. What is meant by Arminianism?  
32. What is meant by Calvinism?  
33. What is meant by God's providence?  
34. How many modes of baptism are there?  
35. Is Christianity reasonable?  
36. Benefits of family prayer?  
37. Was singing observed in the Tabernacle and Temple service?  
38. What led to the Babylonian captivity?  
39. Which is correct, the Jewish or Christian Sabbath?  
40. Did ancient mythology lead to a spiritual conception?  
41. Is Mahometanism an improvement upon heathenism?  
42. Are foreign missions authorized by the scriptures?  
43. Does archaeology indicate that man was primitively white or black?  
44. Does the Lord's Prayer include every need?  
45. Who was Melchizedek?  
46. Is the Lord's Supper a continuation of the Jewish Passover?  
47. Is baptism the product of the old Hebrew circumcision?  
48. Is the doctrine of eternal punishment in accord with reason?  
49. Have we endeavored to be very pious, so that in the event we shall not have returned from Africa, everything will be understood, but we hope to be here before either of the institutes will have met. Fraternally,  
(M)  
H. M. TURNER.

Evening stinks in the style of thirty years ago are in the height of modern fashion.

## Missionary Appeal.

NEW YORK CITY, Nov. 17, 1893.

To the Bishops, Elders, Deacons, Preachers, Officers and Members of the A. M. E. Church and Officers and Members of the Sunday Schools—Gentlemen:

We, the members of the Missionary Board, seeing the necessity of great effort in behalf of this department of the church, appeal to you to make next Easter Day the day of a great missionary offering.

The general conference has manned the board with efficient officers, who are filled with zeal and enthusiasm that will, if they are supported, succeed beyond any question. The placing of the Rev. H. M. Turner, D. D., LL.D., over this department as its president, is a wise and judicious act, for his ability as an organizer, his love of race and zeal for the redemption of Africa, make him peculiarly fitted for president of this department. The signs of which are being manifested in all the work visited by him, as with magic touch the work in Africa has sprung into gigantic proportions, and four years hence will find this field ripe for the harvest, and in many respects self-supporting, if financial aid is forthcoming. The Bishop has fully consecrated himself to this field of labor.

The election of Dr. W. B. Derrick as Missionary Secretary was an approval of his three years' official career—and also an emphatic endorsement of his ability to fill this important station in the great A. M. E. church. Dr. W. B. Derrick has given dignity and character to this department that places it by the side of other great churches who have their departments in the City of New York. His business management of affairs commends itself to the entire church. We appeal to you to put forth all the powers in the church to raise at least \$15,000 proper men to appoint, to write upon the subjects designated below, and not being sufficiently acquainted with the brethren to do so ourselves, the respective presiding elders are hereby authorized and directed, to appoint not less than three, nor more than four brethren in their several districts, to write papers, not to exceed or occupy over fifteen minutes in their delivery. The presiding elders will not simply designate the brother, who is to write, but assign him one of the subjects below to write upon.

No. 1. We will somewhat change the above arrangement. Each presiding elder will appoint three brethren only, and we appoint each one of them to write a paper. They can select their own subjects, or Dr. Jackson can assign it to them. But every presiding elder must prepare a paper.

A like ministerial institute will be held in Jackson, Michigan, June 25th, at 9 o'clock a. m., and Rev. J. H. Alexander, P. E. will assign every minister in the Michigan conference one of the subjects below. And all of the conditions above, with the exception of requiring him to write, shall apply to the Michigan institute, as he may have to act as president.

1. Theology—The importance of its study.  
2. Can the existence of God be established by natural results?  
3. Is God knowable?  
4. What are the attributes of God?  
5. Is the Trinity comprehensible?  
6. Is revelation a possibility?  
7. Is the Bible the unerring word of God?  
8. The authenticity of the Holy Scriptures.

9. Has higher criticism been a benefit to Christianity?  
10. Man's original characteristics.  
11. Is man a moral agent?  
12. Does the Bible and profane history set forth the unity of the human race?  
13. The atonement.  
14. The fall of man.  
15. The personality of the Holy Ghost.

16. How was Christ the son of man and very God?  
17. The immortality of the soul.  
18. Is the doctrine of the resurrection logical?  
19. The ultimate destiny of the wicked.  
20. What is heaven and where?  
21. What should be the graces of the Christian ministry?  
22. How many sacraments and what are their benefits?  
23. Is there more than one archangel?

24. Has preaching benefited civilization?  
25. Should Africa be stricken from our church title?  
26. The relation of the A. M. E. church to Africa.  
27. Is sanctification a sinless condition?  
28. Is regeneration instantaneous or gradual?  
29. What are the doctrinal differences between Methodists and Baptists?  
30. What are the doctrinal differences between Methodists and Presbyterians?

31. What is meant by Arminianism?  
32. What is meant by Calvinism?  
33. What is meant by God's providence?  
34. How many modes of baptism are there?  
35. Is Christianity reasonable?  
36. Benefits of family prayer?  
37. Was singing observed in the Tabernacle and Temple service?  
38. What led to the Babylonian captivity?  
39. Which is correct, the Jewish or Christian Sabbath?  
40. Did ancient mythology lead to a spiritual conception?  
41. Is Mahometanism an improvement upon heathenism?  
42. Are foreign missions authorized by the scriptures?  
43. Does archaeology indicate that man was primitively white or black?  
44. Does the Lord's Prayer include every need?  
45. Who was Melchizedek?  
46. Is the Lord's Supper a continuation of the Jewish Passover?  
47. Is baptism the product of the old Hebrew circumcision?  
48. Is the doctrine of eternal punishment in accord with reason?  
49. Have we endeavored to be very pious, so that in the event we shall not have returned from Africa, everything will be understood, but we hope to be here before either of the institutes will have met. Fraternally,  
(M)  
H. M. TURNER.

Evening stinks in the style of thirty years ago are in the height of modern fashion.

## General Church Boards.

NEW YORK CITY, Nov. 17, 1893.

To the Bishops, Elders, Deacons, Preachers, Officers and Members of the A. M. E. Church and Officers and Members of the Sunday Schools—Gentlemen:

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## ADDRESS OF GENERAL OFFICERS.

Rev. J. C. Embury, D. D., General Publisher, 631 Pine St. Philadelphia, Pa.

Rev. W. B. Derrick, D. D., Sec'y of Missions, Fishing, L. I., New York.

Rev. J. H. Armstrong, D. D., Sec'y of Finance, 1535 14th St., N. W. Washington, D. C.

Rev. C. A. Smith, D. D., Sec'y S. S. Union, Nashville, Tenn.

Rev. H. T. Johnson, D. D. Editor Christian Recorder, 631 Pine street, Philadelphia, Pa.

Rev. W. D. Johnson, D. D., Sec'y of Education, Athens, Ga.

Rev. L. J. Coppin, D. D., Editor Quar. Review, 631 Pine street, Philadelphia, Pa.

Rev. A. M. Green, D. D. Editor Southern Christian Recorder, New Orleans, La.

Rev. C. T. Shaffer, D. D., Sec'y Church Extension, 414 Wetherill street, Philadelphia, Pa.

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## Direct Communication With Africa

Established.

The African International Commercial and Migration Society Headquarters.

104 1-2 N. 21st St. Birmingham, Alabama.

We take pleasure in announcing to the public generally, and to the colored people of the United States in particular, that on the 19th day of January, 1894, that J. L. Daniels, E. B. Cottingham, J. R. McMillen, D. J. Flummer and others, did organize and incorporate under the laws of Alabama, the International, Commercial and Migration Society, for the purpose of establishing a steamship line between the United States and Africa, and for the transaction of business in general between these two great divisions of the globe.

Their plans and arrangements will enable them to furnish transportation to those who may wish to visit Africa, or to make it their future home, and to obtain for them suitable lands and homes, for their settlement in that grand country. It is needless to say that Africa is the richest in natural resources, the most productive in soil, the most delightful in climate, of all the continents of the globe.

Liberia is one of the best portions of Africa and has had an organized government for nearly fifty years and has clearly demonstrated that the black race is capable of self-government, having established that fact as no other has in the same length of time. This government offers ten acres of the best farm land in the world, or a lot in town, to each male adult emigrant, and stands ready to give all the sons of Africa a hearty welcome to her shores.

The International, Commercial and Migration Society will furnish transportation and rations for three months after landing at destination at a total cost of forty-one dollars for each person over twelve years of age, and one-half fare for those from five to twelve years of age. This amount can be paid, either all cash at the time of making application, or on the installment plan of not less than one dollar per month, to suit the applicant.

The steamships of the company will be five thousand tons burden, and will be fitted to accommodate 1,600 persons, with all necessary baggage and merchandise, and bring back to the United States coffee, palm oil, mahogany, sugar and the vast vegetable and mineral wealth of Africa. The two objective ports for the steamships of the International, Commercial and Migration Society, as presented contemplated, will be Savannah, Ga., and Monrovia, Liberia, unless proffered inducements should necessitate a change to New Orleans, La., Charleston, S. C., Wilmington, N. C., or Norfolk, Va.

The company has a million of dollars behind it, and invites all concerned to investigate their methods of business by visiting the home office or writing for circulars. Those desiring to go to Africa, as stated above, can pay all at once or a part of their passage money at a time; but the sooner the passage is paid the sooner will transportation be furnished.

Address: J. R. McMULLEN, Corresponding Secretary, 104 1-2 N. 21st St., Birmingham, Ala.

WILDE FOUND GUILTY.

And He and Taylor Get Two Years in the Penitentiary.

The trial of Oscar Wilde was ended at London Saturday. The jury returned a verdict of guilty against Wilde on every count of the indictment, except the one with reference to Shelly. The judge then sentenced Wilde and Taylor to two years' imprisonment at hard labor. When sentence was pronounced Wilde appeared to be stunned. As the last word of the sentence was uttered the apostle of aestheticism was hurried to his cell, a felon.

The morning train from Atlanta via Tifton connects at Waycross with the GREAT WEST COAST EXPRESS, carrying through Pullman cars to Tampa, connecting with the Plant Steamship Line Steamers for Key West and Havana.

Three ships every week to Key West and Havana.

One ship every week to Mobile.

Four through sleeping car lines daily, three through trains daily, running to Tampa.

CHOICE OF TWO ROUTES TO Florida and Cuba.

Via the Great West Coast Express and via Jacksonville.

Three Great Hotels.

Owned and operated by the Plant System.

TAMPA BAY HOTEL, Tampa, Fla.

THE INN, Port Tampa, Fla.

THE SEMINOLE, Winter Park, Fla.

The Finest Fishing and Boating in the World.

Pleasant parties being organized every day. Long or short trips. Naples and Sicily. Launches can be leased from hotel management. The three great hotels are under the personal management of Mr. J. H. King. Correspondence invited from all who seek health, pleasure and comfort. All passenger trains enter enclosure of the great Tampa Bay Hotel, obviating transfer of passengers and baggage.

B. W. WREN, Passenger Traffic Manager, SAVANNAH, GA.

## Savannah, Florida and Western Railway.

Time Card Corrected to Jan. 27th, 1893.

No. 78.	No. 31.	No. 78.		No. 32.	No. 79.
9:00 am	7:50 pm	7:50 am	Lv. .... Port Tampa .....	Av	6:00 pm 10:20 pm
9:30 am	7:45 pm	7:40 am	..... Tampa Bay Hotel .....	Av	6:30 pm 9:40 pm
9:45 am	7:40 pm	9:45 am	..... Tampa .....	Av	6:50 pm 9:40 pm
9:55 am	7:35 pm	9:55 am	..... Fort City .....	Av	7:00 pm 9:40 pm
10:00 am	7:30 pm	10:00 am	..... Bartow .....	Av	7:10 pm 9:40 pm
10:45 am	7:25 pm	10:45 am	..... Lakeland .....	Av	4:07 pm 8:10 pm
10:50 am	11:00 pm	10:50 am	..... Kissimmee .....	Av	4:40 pm 8:10 pm
11:30 pm	7:15 pm	11:30 pm	..... Orlando .....	Av	4:50 pm 8:10 pm
11:40 am	7:10 pm	11:40 am	..... Winter Park .....	Av	5:10 pm 8:10 pm
1:00 pm	7:00 pm	1:00 pm	..... Sanford .....	Lv	1:00 pm 5:00 pm
1:00 pm	7:00 am	6:00 pm	..... Jacksonville .....	Lv	1:00 pm 5:00 pm
4:30 pm	6:55 pm	4:30 pm	..... Jacksonville .....	Lv	1:00 pm 5:00 pm
4:30 pm	6:50 pm	4:30 pm	..... Jacksonville .....	Lv	1:00 pm 5:00 pm
7:00 am	6:30 am	7:00 am	..... Waycross .....	Lv	4:40 pm 10:40 am
7:00 am	12:01 pm	11:45 pm	..... Savannah .....	Av	1:00 pm 5:00 pm
7:15 am	1:45 pm	7:15 am	..... Tampa .....	Av	1:00 pm 5:00 pm
11:30 pm	1:40 pm	11:30 pm	..... Charleston .....	Av	10:10 pm 7:00 pm
4:01 am	4:30 pm	4:01 am	..... Macon .....	Av	11:10 pm 7:00 pm
7:00 am	4:35 pm	7:00 am	..... Montgomery .....	Av	7:40 pm 7:00 pm
7:45 am	4:30 pm	7:45 am	..... Miami .....	Av	7:40 pm 7:00 pm
7:50 am	4:30 pm	7:50 am	..... Pensacola .....	Av	7:40 pm 7:00 pm
12:25 pm	4:05 am	12:25 pm	..... Mobile .....	Av	12:25 pm 7:00 pm
3:00 pm	7:35 am	3:00 pm	..... New Orleans .....	Av	7:40 pm 7:00 pm
4:15 pm	1:00 am	4:15 pm	..... Tampa .....	Av	7:40 pm 7:00 pm
7:00 am	6:40 am	7:00 am	..... Nashville .....	Av	7:00 pm 7:00 pm
7:00 am	6:40 am	7:00 am	..... Richmond .....	Av	9:05 am 7:10 pm
7:21 am	12:35 pm	7:21 am	..... Louisville .....	Av	12:31 pm 7:10 pm
7:30 am	12:30 pm	7:30 am	..... Washington .....	Av	4:50 pm 7:00 pm
7:40 am	10:40 am	7:40 am	..... Philadelphia .....	Av	12:08 pm 11:40 am
7:00 am	4:30 pm	7:00 am	..... Cincinnati .....	Av	8:00 pm 7:00 pm
7:00 am	1:30 pm	6:50 am	..... New York .....	Av	8:00 pm 7:00 pm
7:00 am	1:30 pm	6:50 am	..... St. Louis .....	Av	7:30 pm 7:00 pm
10:50 am	7:30 am	10:50 am	..... Chicago .....	Lv	8:00 pm 7:00 pm